8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

used with fatal effect against traders ascending narrow streams in canoes, for the savage manipulator, hiding behind the dense masses of trees and bushes that lined the bank of the river, stealthily launched his deadly darts without being discovered.

In war, the Bororó, like many other South American tribes, prefer a hand to hand attack with heavy clubs. If they can choose the hour of attack, they select a moment just before dawn, or else the evening just after dark. They yell fiendishly when making an attack.

The Bororó always build their villages near some important stream, for they look more to the water for their flesh food than to the forest, and are far more expert fishermen than hunters. Though when fish are scarce, which they are during several months each year, they scour the forest in search of game. At such times, entire families leave the village to wander far away through forest and jungle, remaining absent two or three months.

They bravely attack, hand to hand, even the most ferocious game—the jaguar. When this powerful beast attacks a man, it springs to within a few feet of him, then rises up on its hind feet, like a bear, and closes with him. It is remarkable that an animal of the cat family should assume this position; but perhaps it is suggested to it by the upright position of the man. When forced to meet the beast in close combat, the Brazilian hunter provides himself with a heavy bar of wood five or six feet in length and terminating in a fork. Grasping this with the left hand, he holds it inclined in front of him with the foot resting upon the ground, and parries the attack by receiving the brute in the fork, which gives him time to thrust into its vitals the long knife held in the right hand.

But the Bororó hunter rarely uses the fork, employing, instead, a still more dangerous method. Having wound fifteen or twenty yards of hair rope around the left arm, he presents it, doubled, to the great cat when it rises to attack him, and at the same instant, plunges a knife into its heart. I saw

/449 cont./

114 Duarte's representative, who received us with great kindness and cordiality, was the "Cadet" Eliseo Pinto d'Annunciação. In Brazil cadets are aspiring officers, usually sons of officials or officers, /450/ who rise from the ranks and whose advancement depends largely on protection. Our Eliseo had the rank of sergeant and thought he would promptly become lieutenant if I put in a good word for him in Rio. He was a good and conscientious man and would have been able to accomplish something useful if he had had the right to act according to his judgment. A second cadet with the rank of noncommissioned officer was called Caldas, a young man, musical, and, for additional pay, schoolmaster of the Bororó boys. He had also put together a vocabulary and was thus the representative of art and science. Then there was another cadet, Joaquim, the apothecary, and the administrator, Ildefonso. By far the most important individual for me, however, was Clemente, who had lived in Bororó captivity for 13 years and was now about 28 years old. His father, Manoel Pedroso de Alvarenga, lived on the Peixe de couro, a small tributary of the Piquiry emptying into the S.
•721 Lourenço. In September 1873, the Bororó attacked five children who were bathing there; two were killed, one escaped, two were
727 taken along, Clemente and a younger brother. He said they tied their hands in front of their eyes and carried them to the village on their backs five days without stopping. His brother soon died.
124 In 1886 Clemente was freed by the Bororó. Meanwhile, however, he had become a Bororó himself. He not only went about in their dress with bow and arrow, he had not only forgotten almost all his Portuguese, but he had, as I learned to my advantage, experienced a purely Indian training in his thinking and knowledge. On the other hand, he had relearned enough of his mother tongue in the meantime to be able to assist me as a useful interpreter. Unfortunately, he left Thereza Christina before we did, because, he said, he "is learning nothing" there. The officers themselves did not know anything, he said. Near his home village there lives a man who can cure all the sick and open any lock.

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648 On 9 October 1880, the Bororó attacked the fazenda of José Martins de Figueiredo on the Bananal (Rio Cuyabá) and killed several persons. Thereupon several simultaneous expeditions were fitted out against them. One of the leaders was Lieutenant Antonio José Duarte; he attacked a village without success and captured five women and twelve children. Nothing more was accomplished. During the years 1875-1880, 43 houses of the Bororó were said to have been burned, 204 persons (134 men, 46 women, 17 children, 7 slaves) killed, and 27 persons (eleven men, six women, three children, seven slaves) wounded. It is not indicated how many Bororó were killed. There is no doubt [721] but that reciprocity played an important part. It was generally emphasized that the natives showed the toughest endurance in carrying out their plans of revenge. A Brazilian who had very cruelly murdered two children was systematically persecuted for more than four years, until they finally caught him and tore him to pieces, as he deserved. They were extremely cautious in their attacks and were on the lookout for days and weeks until an opportunity presented itself when there were only a few individuals on the farm. They usually left individual travelers unharmed, but if the latter wished to pitch their camp somewhere, they were prevented from doing so by a cry of "va embora," "go away," resounding from the forest. No one was to be seen, but an arrow could have been expected if they had not obeyed. In February 1881 at Forquilha, ten leagues from Cuyabá, /446/ two men and seven children were killed by Bororó; in fact they advanced as far as Urubú near the powder factory, five leagues from the capital.

[728] Lieutenant Antonio José Duarte, whom I have just mentioned, finally brought about a favorable change in the intolerable situation. He sent back captive women with lavish gifts, promised more if the men came, and thus, at last, the reconciliation was brought about. In January 1887 he brought some 400 Bororó to Cuyabá. There must have been a strange commotion in the streets of the city. The children gave the most pleasure; they acted very impetuously and were compared to little jaguars, "sómente unha e dente," "nothing but claws and teeth." The

/459 cont./

000 Indians, who are standing about in tight bunches, hold their ears and remember the time when shots went off in their forest. Moguyokuri and his son, who even exceeds him in body height, come forward in order to send a few arrows as well into the crumbling remains of Judas Iscariot. Cautiously they first put it out so that the arrows will not burn up. The soldiers are dismissed; powder is now exploded everywhere, and even our comrades cannot resist the temptation; from the cook-yard where the pig is being slaughtered there is murderous screaming, joy predominates everywhere: Hallelujah!

765 Kayapó! The burial ceremony for Coqueiro's widow /sic/, which I shall describe in detail, fell on Easter Monday (1 April); we guests never stopped marveling at the strange contrasts which were set before our eyes every day in the restless life of the colony. Scarcely had the lamentation died away and the burial
•721 basket been removed, when there was new excitement. The Bororó maintained they had seen two Kayapó, whom they called Kayámo, in the forest. Their mortal enemy in close proximity
722 to the colony! Leave the colony that very evening -- it seemed almost unbelievable -- was the general solution of the Indians. The soldiers had to be called up; a patrol was sent out and was to discharge a dozen shots in the suspected corner in the forest. Thus they calmed themselves temporarily, but as a precaution the great chief Moguyokuri, the terror of the Mato Grosso, did not sleep with his two wives and his children that night, but at Eliseo's.

726 During the night of 2 to 3 April, too, everyone was awake. Our Indian friends took us to the ranchão and invited us to take part in a meeting, the purpose of which was to fortify themselves with music in the hope of victory over the evil Kayapó. At first
[535] we all stood and danced /460/ on one spot, while an old chief in the center sang and ponderously shook the rattle-gourd. The rest of us held our hands in front of our mouths and bellowed a hollow u, u... into them and flexed our knees in rhythm. Since we noticed how greatly this comforted the Bororó, we did not hold back in our enthusiastic participation. Our band was working in the dark; only occasionally did someone throw a little straw into

224 Men hunted all the local game singly or in groups,
[231] but in former times did not use dogs.

Women make pots (*porikupú*) of various sizes,
462 all shaped like half of an egg shell. Both men
[323] and women make baskets of two types. One,
[285] shaped like the pots, called *kothodókwa*, is an openwork burden basket about 24 inches high and 16 inches across at the top and is made from aguasu palm leaves. The other, which is in fact a bag, is made from the cortex of buriti palm fronds. This bag (*ysthabótho*) is used for storing
[286] feathers, twine, and ornaments. Men weave the sleeping mats from the same material used for
[283] making the burden baskets. Women spin cotton, using the spindle (*kdlaka*) spun on the ground. Cotton materials are woven by women on an upright loom (*ipokápa*).

SOCIAL ORGANIZATION

622 In the past the chief (*kutorikána*) was not only
● 721 an economic and ceremonial leader but a war
[623] leader as well. Although the son of the chief had a right to succeed his father, the actual decision was made by all the men in council. The Umotina say that they used to fight with a tribe called Abusé that lived to the north of them and with white men. When the chief decided on a raid he blew his horn (*ipéna*) made from the shell of an
[714] armadillo. The men then made arrows and war clubs, and just before attacking they painted themselves black with genipapo and glued feathers on their temples. The Umotina used a shield made by stretching tapir skin on a square wooden frame, and they poisoned their arrows. When
727 attacking they killed the men but sometimes
[301] kept some of the younger women. They cut off the heads of their enemies and used the teeth to
[266] make necklaces. The heads of white men were boiled and eaten.

601 The kinship system of the Umotina is of the Hawaiian type. In the grandparents generation there are terms for grandfather (*ipokomiskána*) and grandmother (*imakomiskáto*) which are extended to the siblings of the grandparents. In the parental generation there are just two terms, father (*ipóko*) the term being extended to cover father's brothers and mother's brothers, and the term mother (*imáko*) which is extended to cover mother's sisters and father's sisters. In ego's generation there are terms for brother (*amána*) and

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